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HARVARD THEOLOGICAL REVIEW

VOLUME VIII

JANUARY, 1915

NUMBER 1

[The EDITORS think the two articles following may have an interest in that they describe the present missionary situation from the point of view of an official at home and a missionary in the field, and that they reach substantially the same conclusions.]

THE MODERN MISSIONARY

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No one can speak with authority on the subject of the modern missionary policy of American societies, to say nothing of the societies that have their home in England and on the continent of Europe. Any general statements made with reference to modern missionary work can be successfully contradicted. No one appreciates these facts better than the writer of this article. Missions are so complicated and diversified, by tradition and practice, by the opinions of administrators, and by the ability and characteristics of the missionaries, that a vast and widely separating difference in a variety of respects runs through the whole body of missionary operations. Hence the almost insuperable difficulty of making general statements as to present missionary policy and methods without exposing oneself to a rejoinder that would be difficult satisfactorily to meet. It should be thoroughly understood that no statement hereinafter made can be of universal application.

We are bound to recognize that there is a fundamental difference between missionary societies. Some of them

put supreme emphasis upon oral preaching; others upon education and the development of educational institutions; some are interested primarily in industrial enterprises and the development of industrial training; while still others, perhaps embracing the larger number of societies, are interested in many forms of modern missionary endeavor.

What is said hereafter is based upon seven years of practical experience as a missionary in the heart of one of the great mission fields, followed by observations made in other important countries like Japan, China, India, etc. It has also been the privilege of the writer for twenty years to share in many missionary conferences, in which missionary policies, motives, and methods have been extensively discussed by representatives of the principal missionary societies of the world. With this, added to a continuous contact for the same period with administrators of missionary societies and with the practical problems growing out of such administration, he speaks, not for any one Board or Society but in a general way, of the modern missionary cause as a whole.

Much of the general criticism of missions and missionaries has been at times deserved. There have been and still are flagrant cases of sectarianism—more formerly than now—calling down upon missionaries and their work the just criticism of those who would put Christianity before sect and life before creed. It is not surprising that travellers coming into contact with this sectarian spirit have proclaimed the conclusion that the whole missionary cause is honeycombed by a provincial and destructive sectarianism. At the same time, in every mission field there is a small scattered and unrelated group of fanatical, independent, irresponsible missionaries. So far as the writer's observations go, these are among the most glaringly conspicuous missionaries in any country. They ostentatiously pose and are

vociferous in the declaration of their unusual consecration. Many general criticisms can be traced to some independent missionary or group of missionaries of this character who are condemned as severely by the missionaries of the regular missionary societies as by the unsympathetic tourists.

It must be acknowledged, moreover, that during the first century of modern missions which has just closed experiments were inevitable. There were no precedents for carrying on foreign missionary work in any country. It was inevitable that mistakes should occur, and, in view of the lack of co-operation at home and abroad, mistakes made by one missionary society were repeated by another and another. There are no more severe critics of the mistakes made during this period than the mature missionaries and the executives of the missionary societies.

Let no one think that either the missionaries or the executive officers of missionary societies regard their work as above and beyond criticism. The most of the societies welcome the criticism of the intelligent and unprejudiced.

There is much in modern missions that is frequently referred to as a change of policy which in fact is only the result of increased knowledge on the part of the observer. At the same time we must acknowledge that fundamental changes have taken place—especially during the last quarter of a century—in policy, methods, and motive, little understood outside administrative and supporting circles, which are rapidly bringing modern missions into the closest sympathetic relations with modern methods of Christian work at home. With a view to discovering some of these changes we will consider a few of the present aims and policies of foreign missions.

(1) There has been a marked change in the attitude of foreign missionaries and foreign missionary societies

as well as of the rank and file of the churches at home toward the non-Christian religions. It was not long ago that all non-Christian religions were labelled "false." One would have been a bold advocate of comparative religion who would have been ready, a generation ago, to declare that good was to be found in them all, that each non-Christian religion represented the result of the groping of other races and other peoples after God, and that they reflect and are the result of a human longing for communion with some spiritual Being or Beings. It was not long ago—even within the memory of some of us—that comparative religion was not taught in our universities or theological schools. Books written upon the non-Christian religions were superficially condemnatory. The marked advance in the line of investigation and publication on the subject need not be here discussed. All this has led to a more accurate knowledge of these religions, their history, development, and claims, thus bringing the whole Christian world into more sympathetic relations with the non-Christian world.

The modern missionary goes out with the purpose of conserving all true values in the religious thought, life, and practices of the people whom he approaches. The writer has never personally known of a missionary making attacks upon the religion or religious beliefs of the peoples of the East. The modern missionary proclaims a sympathetic, constructive gospel. One would travel far and wide today in the mission field to find missionaries using any other method of approach.

(2) Sectarianism is rapidly disappearing. It is the shame of missionary work that it has been so prominent in the past, but it has never been so glaringly conspicuous in the foreign mission field as it has been here at home. There have never been among missionaries or native Christians the same bitter theological controversies that have characterized denominational relationships

in Europe and America. At the same time, there have been differences which never ought to have occurred and which have done much to hinder the spread of Christian truth among non-Christian peoples.

Perhaps one of the reasons why sectarianism has not been more emphasized in the mission field is the fact that through some wise provision of Divine Providence natives of no mission country are able to pronounce correctly the names of the leading denominations of the West. At the same time it has been impossible for the most sectarian of missionaries—and there have been some—adequately to explain the actual difference separating the leading denominations of the world. One can well imagine how almost impossible it would be to make perfectly clear to an intelligent Japanese or Chinese or Indian the vital differences existing between half a dozen different kinds of Presbyterians or Methodists or Baptists, or why it is that differences resulting in our Civil War, and ending when the war ceased, should be now perpetuated in Asia. The missionaries have found it impossible, even had they been so inclined, to take time and strength to explain to the people of the East the causes that separate denominations in the West, in the face of their crying need to know God and their relation to Him and to each other, and to know Jesus Christ in his beauty and power. As some one has well said, a missionary becomes impatient of any demand put upon him to discuss the amount of water required for baptism with a man who is worshipping the cobra. Imperative urgency and need have compelled the elimination of sectarianism and the closer union of Christian forces for aggressive conquest.

One needs but to refer to the great foreign missionary conferences that have been held in the United States and in Europe, in which representatives of all Protestant missionary societies have come together to discuss the

great common interests of the cause. The missionary societies of North America have for twenty years met in annual conference. Growing out of the Edinburgh Missionary Conference there has been created a Continuation Committee of forty members representing the Protestant communions of the world. Thus the Christian forces are coming together for the elimination of the differences which have separated and for the combination of resources for world-conquest. This is indeed a modern movement, begun well this side of the middle of the last century, resulting in the mission fields in interdenominational theological seminaries, colleges, and medical schools, to say nothing of national non-sectarian churches. The modern missionary is Christian first, with sectarianism in the remote background.

(3) One of the most marked changes taking place in the foreign mission propaganda during the last century has been the shift of emphasis from the individual to society. The social aspect of Christianity was not given due recognition at home or abroad a generation ago. It is not strange therefore that while the missionaries were promoting great, sweeping social movements, international in character and fundamental in reach, they did not recognize them as such, but continued there as we did here to put supreme emphasis upon individual conversion.

Nowhere did Christian leaders, even a generation ago, rise above an individualistic conception of Christianity and grasp its great comprehensive outreach, as it puts its stamp upon the home, society, and the State. Here too the missionaries were well in advance of the Christian leaders at home in their recognition of the sociological power of the gospel they preached and taught. They began early to lay the foundation of Christian institutions which readily and quickly became larger than the individual. These missionary institutions and the ex-

tension of Christianity through them have exerted a fundamental influence for changing the ideas and ideals of the people and in creating a Christian sentiment and a Christian atmosphere. This change has been marked in many countries, as, for instance, in India, where the force of the Christian movement can no longer be measured by the number of those who have been gathered into churches, but where it is necessary to take into account the changed attitude of vast populations with reference to Christianity and especially to the person and character of Jesus Christ. One would make a great mistake today in attempting to establish the success of Christian missions by columns of statistics. The great subtle intellectual and social advance of Christianity in the non-Christian world is fundamental, far-reaching, and revolutionary. In every missionary country of prolonged occupancy, the missionaries note with as keen satisfaction these general, fundamental changes growing out of the introduction of Christianity as they do the rapid increase in the number of those accepting baptism.

While the missionaries do not lose sight of the individual—and cannot—they have reached the point where they plan for the development of Christian institutions that shall reshape public sentiment, instil their ideals and lofty purposes into every phase of society, and ultimately put the stamp of their teachings upon every department of social, intellectual, and national life. The missionary today is consciously face to face with the great national, social problems of the countries in which he is located; problems that are not exceeded, hardly approached, in importance or in scope by those that confront the social worker at home. The successful solution of these problems will produce a religious as well as a social revolution for the non-Christian world.

(4) Missionaries are the creators of educational systems and the promoters of modern education in all

countries entered. There has never been difference of opinion as to the importance of the missionaries' training "native helpers" at first hand. The discussion over education became earnest when the earlier training schools developed into collegiate institutions and when Western languages were introduced. Many supporters of missions favored the training of native workers, but refused to give for teaching Asiatic students mathematics, history, philosophy, and science. Some even took the ground that higher education was detrimental to the development of Christianity since it equipped the student for earning a living outside the Christian ministry. One missionary, in his objection to higher education and especially to the teaching of the English language, put it, that he was strenuously opposed to "equipping students with wings which they might use after graduation in flying away from the service of the mission into secular employment."

This battle-ground has been thoroughly fought over, and at the present time the missionary collegiate institutions as well as the schools of lower grade are recognized as legitimate means of implanting Christianity securely in the heart of the non-Christian world. Here too it was necessary to get away from the individualistic idea of Christianity to the broader conception of its mission in order to understand how a Christian college in a non-Christian land may become one of the most powerful constructive influences for breaking down prejudice and superstition, preparing the way for correct religious thinking, and establishing the principles of Christianity throughout the country. Missionary colleges and lower schools are today among the most honored and respected Christian institutions in the countries where they have been established, and in some of these countries they still hold supreme place. The Christian missionary is responsible for the present governmental education

system of India, and it is well known that modern education was introduced by missionaries into China in the face of persistent and united opposition of the *literati*, to say nothing of other countries where they have been the leaders in the development of the modern intellectual life.

Within the last ten years higher education in the mission field has received a mighty impulse owing to its increased popularity and in some cases to the urgent appeal of the people themselves for enlargement and extension of missionary institutions. The political changes that have taken place in many of the great mission fields have created an unprecedented demand for both men and women educated according to Western ideals. This has made the modern mission school of all grades popular beyond every expectation and has compelled a better equipment both in teaching staff and in plant. It has brought out a larger support on the part of the natives both by way of government grants and increased tuition. It has forced the development of high schools into colleges, and of colleges into universities. In Japan the Japanese leaders and the missionaries are urgently appealing to the Christians in America to unite in establishing one great general Christian University for Japan. The same is true with reference to China, although, owing to the great size of China, three or more universities are demanded.

The rapid growth of higher education has compelled the missions of various denominations to unite, thus bringing together the societies and denominations at home. In this educational movement there is being developed the closest co-operation between the different communions and Boards, the resultant institutions bearing the name of no denomination but known only as "Christian." The modern educational development in the mission field surpasses in scope and in significance and in rapidity

of growth that of any similar general movement in history. It is calling for the most expert Christian educationalists for every department of instruction, and especially for the organization and direction of educational systems.

It is a significant fact that at the present time in the Christian schools of the mission fields there are more than 3,000,000 pupils under Christian instruction. There are no religious tests for admission or for graduation. The position is taken with reference to religion that no one, either of the East or West, can claim to possess an all-round education until accurate knowledge of the history, claims, and content of Christianity, the religion of the greatest nations of the world, is obtained.

(5) It is not customary to think of the missionaries as having to do with the industries of a country, much less with its foreign commerce. Are they not sent out to preach the gospel? And what has the gospel to do with the creation of industries within the country or the development of commerce between that and other countries? And yet there is no other body of men and women who have gone out from the West into foreign countries who have contributed more for their internal development and external trade than these very missionaries. We may call this a "by-product" of missions, if we please, and yet the fact remains that just as soon as Christianity is implanted in any country and begins to develop institutions which spring inevitably from it, the industrial life of the people correspondingly improves and foreign commerce begins.

Experience demonstrates that as soon as an Asiatic becomes a Christian, he immediately begins to be, all things else being equal, worth more than he was before, not only to himself and to his family but to the society in which he lives and to his country. It has been proved that when the conservatism of the Oriental has been

broken through to such an extent that he is ready to change his religion, he is also more ready than before to exchange his old industrial customs and traditions for what is better. In other words, the Christians for the most part become reformers in things ordinarily considered quite remote from religion, and leaders in the introduction of new industrial as well as social ideas into their own immediate surroundings.

It would be indeed a short-sighted and narrow-minded missionary who would withhold his advice and assistance from individual Christians and from Christian communities, as they endeavor to throw off their old conservatism and strive to develop industrially along new lines. This may mean, as it does mean in many a mission field, the introduction of modern tools and training of natives in their use, the teaching of industries in a great variety of forms, and the development, on a small scale of course, of commercial enterprises that first claim the advice and aid of those familiar with Western ways. Some of the most encouraging and helpful modern enterprises in Africa and Asia had their origin at a mission station and were developed under the advice and direction of a foreign missionary.

It is a part of the foreign missionary's business to see that the Christian society becomes the most prosperous and progressive society in the country, and anything he can do that will lead to such a development becomes as much a part of his missionary work as does the teaching of school and the organization of churches. A church made up of ignorant, unprogressive, unenterprising beggars would make a poor show in any country as the Church of the Living God.

This development of missionary effort has risen from the conception that the Gospel is more than a gospel for the soul of man, but it is equally a gospel for his mind and his body and his environment, a gospel that

affects the man in all of his relationships, and that as such it must lift up and purify, glorify, and strengthen every relationship into which he enters. In Africa, it is just as much the privilege and duty of the missionary to see that the Christians move out of their old *kraals* into houses sanitarily constructed and suited to the preservation and development of moral character as it is to provide them places of worship. A missionary from Africa told the writer not long since that he had observed that the native preachers who knew how to make and lay brick and manufacture furniture and introduce improved methods of tilling the soil, were without exception the most influential and constructive preachers of Christianity.

The gospel that the missionary preaches is the gospel that gives an abundant life. Under the modern missionary interpretation, that means a broader, better, higher living along lines of modern civilization—a living that elevates the entire community.

(6) There has never been any question as to whether it were proper for a missionary to be a physician and to practice medicine in the mission field, because there has always been the example of Jesus Christ himself, of whose reported miracles more than one-half were miracles of healing. The original idea of medical missions was that they broke down opposition and prepared the way for the preacher. The medical missionary was therefore a kind of John the Baptist crying in the wilderness and preparing the way for him who followed with the direct gospel message. Hard after that was the idea that the practice of medicine among the needy and helpless was a clear, unmistakable demonstration of that for which Christianity stands. This second conception of the place of medical missions in the non-Christian world still stands unchallenged. Few fail to understand the benevolent character of medical missions, where the

doors of the dispensary and hospital are open and where the patient, however poor or forsaken, finds loving hands ready to receive him and minister to his needs. The power of the medical work is limitless.

But beyond this, medical missions have been demonstrating in an unmistakable manner the value of human life. This demonstration is necessary in lands like China and India, and in fact all or nearly all the non-Christian countries where the value of life is lightly held. Into such communities the medical missionary comes with his tremendous emphasis on saving life, and little by little the lesson is learned that any human life—all human life—is worth saving even at great sacrifice.

Beyond this, medical missions have introduced ideas of hygiene and sanitation. It would seem as if the East must have been long ere this completely depopulated through universal violation of every known law of sanitation. Medical missionaries have become in these countries not simply preparers of the way, demonstrators of fundamental Christianity, alleviators of unalleviated distress, but they are setting up new standards of living which cannot fail to produce a healthier, stronger, and more robust humanity.

To make this work permanent, medical missionaries are organizing medical colleges through which these new ideas of modern medicine and hygiene shall take root in the soil of the country itself. These medical institutions give young men and even young women thorough courses in modern medicine. These go out as practitioners to disseminate and perpetuate the ideals which they have acquired in the missionary institution.

The missionary Medical College at Peking, China, with its foreign and native staff, and with the senior class of Chinese students, threw itself into the breach two years ago when the pneumonic plague started in Northern Manchuria and began to spread, with its one

hundred per cent of fatality, down across North China and so threatened Japan and the whole known world. When it seemed as if nothing could stay its progress, the faculty of the Medical College in Peking with a large corps of volunteer Chinese students from the senior class set themselves to the task, and in three months the plague was stamped out, and in the meantime a serum was discovered that proved to be of great value. The medical missionaries who established the College at Peking performed for the whole world a service no money could ever buy, which is beyond all praise. This is but an illustration of what the medical missionary in his individual work, as well as through his teaching of natives, is accomplishing in stamping out the plague spots of the world. Through their effort cholera has ceased to be the terrible scourge it was a generation ago in Turkey and in India. If the missionary forces should be allowed to enter Mecca, they would get at the very heart of the cholera scourge of the Mohammedan world, and in a brief period, if left free to act, reinforced by their native pupils, they would make cholera almost an unknown disease.

In addition to the direct medical operations, the missionaries have been successful distributors of relief in times of overwhelming disaster, setting an example in the use of relief-money so as to preserve the self-respect of the individual while saving life. They have been the organizers of some of the greatest relief-movements of the century, as in India during the great famines in late years, and in Turkey during the massacres that left in their bloody trail tens of thousands of helpless widows and orphans. They have thus been the organizers of systematic, orderly, and reasonable relief at a minimum cost for a maximum of results. Whatever criticism may be brought to bear upon the ordained missionary and his methods and his work, one must stand in reverent silence before the medical missionary whose work is beyond

criticism, the beneficent results of which are touching the ends of the earth.

(7) We have left to the last in our discussion the subject of the doctrines which missionaries preach and teach and to which they are committed. There has been much misunderstanding on this point in the past, and there will probably be much in the future. There has been a change in emphasis at home in the presentation of Christian truth, and still greater changes will undoubtedly take place in the years to come. As the environments of men and their temptations pass through radical changes, it is inevitable that there should be different emphases in the presentation of Christian truth to meet the new need of the new time and the new methods of thought. While truth is the same in all ages, there is often a wide difference in its application; and while the needs of men are the same today that they have been through all time, yet there is often an imperative call for change in the methods of meeting them.

There is no doubt that one of the principal doctrines taught by the missionaries in the earlier part of the last century was the doctrine of salvation for the world to come. One needs but to read the sermons that were delivered at home at that time and study the books of theology that were printed and taught during that period, to note the fact that Christianity then put its supreme emphasis upon preparation for death. When a person was asked if he were "saved," it was implied to mean saved from eternal destruction and to eternal happiness.

At the present time, the missionary preaches salvation no less than before, but it is salvation for the life that now is—salvation to oneself and for himself, and to society and for society—salvation for the sake of the world in which he lives. It is now taken for granted

that if a man is saved for the life that now is, he will be abundantly prepared for the life that is to come. Our Lord announced that his mission upon earth was to give abundant life; the modern interpretation would say that Christ came to fit men to live and to live now. Missionaries today throughout the world are preaching to non-Christians the possibility through Christ of being saved now—saved from the sin of their present and past life, saved from evil habits, evil thoughts, evil purposes—saved from the destruction of their immortal life and made fit to live among men.

Little emphasis is placed upon redemption in order that one may inherit an eternal life of rest and peace with God; while over against this is the plea that men should be saved and need to be saved in order that they may give to their fellowmen and to the world a life that was intended for the world. In other words, the preaching of the missionary today is to lead men through their living contact with the Christ to empty themselves of the selfishness that has dominated them during their former life, and to be filled with the spirit of unselfish service which dominated the Christ, and which, when taken on by them, will send them forth to render a like service to their fellowmen. The theology of the missionary today aims at the saving of the multitudes for life, the abundant, unselfish, glorious, Christlike life, that they may make that life count for the spiritual upbuilding of their fellowmen.

This being the case, decreasing emphasis is placed upon creeds and mere forms of expression of belief. The missionaries are writing creeds less than they were in the earlier days. They are asking the native Christians, after they have had full and ripe experience in Christian life and service, to put into their own language and form what Christianity means to them; in other words, to give to Christian truth and life their own Oriental interpre-

tation. At the great Edinburgh Missionary Conference held in 1900, the chairman of one of the Commissions in presenting his report to that Conference made the following statement:

“We can never understand our own Holy Scriptures until they are interpreted to us through the language of every nation under heaven. We can never know our Lord Jesus Christ in fulness and in the length and breadth of His love until He is revealed to the world in the redeemed life and character of men out of every race for which He died.”

This statement was manifestly approved by more than two thousand missionary leaders from the Protestant denominations of Christendom.

The doctrines of the modern missionary are becoming greatly simplified, and as such bear fruit in the words and in the living of those who take the name of Christian. They remember that Jesus Christ himself was an Oriental and that in order to appeal to the Oriental mind he must be clothed in the Oriental atmosphere, speak from the Oriental point of view, and show himself adapted to the Oriental heart.

To sum up, the modern missionary recognizes the universality of Christianity and its adaptation to the whole man and his environment. He regards his mission so to present the Christ in all his vital and vitalizing power that he may dominate individuals and society, so that there shall eventuate a rounded, enlightened, prosperous, progressive Christian civilization. The modern missionary therefore is a Christian worker of boundless vision, with the goal of his labor nothing less than nations transformed, new civilizations constructed on eternal foundations, and the ultimate consummation of the Kingdom of God on earth.